7: Shklovsky -- 54 -55 T-3 (1891-92) 1916 Yakut
116, 585, 261

"' All were gathered together. They killed many cattle. They ate and drank for three days and nights. They made merry. They hiccoughed because of the heavy food. The hungry were filled. The lean were fattened. '

Tradition thus describes a marriage feast of former times. Much the same thing happened on this occasion. In twenty-four hours so enormous a [55] quantity of food was consumed -- mare's flesh, raw mare's fat, cream, frozen clotted cream, etc., that the weight of each Yakut must have increased by several pounds. One course followed another in rapid succession, while good wishes to the young people were continually uttered.

'May your teeth ever be stuck in bone-marrow! '

'May your throat be washed with the best koumiss! '

'May your mouth be rinsed with melted butter! '

'May your table never lack sweet fat from the neck of the mare! '

These delicacies were to be the portion of the hosts if the wishes of the guests should have effect."

10: Bush--300-301 T-3 (1865-67) 1871 Yakut
116, 764, 261

"On the death of a prince, Müller says, it [301] was their custom to sacrifice or bury alive with him his oldest servants or favorites, but other dead they sometimes left in the streets of Yakoutsk to be devoured by dogs. One of their original peculiarities they still retain--their voracious appetites. At feasts they used to strip themselves, in order that their stomachs might have full scope for expanding, and it was a frequent occurrence for some of them to die on the spot."

11: Lansdell--301 [2] M-3 (1879) 1882 Yakut
116, 261, 585

"With regard to their food, the Yakutes, if they have their choice, love to eat horse-flesh; and their adage says that to eat much meat, and grow fat upon it, is the highest destiny of man. They are the greatest gluttons. So far back as the days of Strahlenberg, it was said that four Yakutes would eat a horse. They rarely kill their oxen for food; and at a wedding, the favourite dish served up by the bride to her future lord is a boiled horse's head, with horse-flesh sausages. When, however, horse-flesh or beef is wanting, they are not at all nice as to what they consume, for they eat the animals they take for fur, and woe to the unfortunate horse that becomes seriously injured in travel! It is killed and eaten then and there, the men taking off their girdles to give fair play to their stomachs, which swell after the fashion of a boa-constrictor. Thus earnestly do they aspire to their notion of the highest destiny of man!"

12. Galitzin -- 146 / N-2 (no date) 1853 Yakut
116, 157, 261, 554, 609

"The Yacoutes are kind and officious: hospitality towards strangers is one of their virtues. At the same time they are suspicious, mistrustful, and timid. When occasion requires it, they are extremely sober, and a little sorà, or sour butter, suffices for their nourishment; but as soon as necessity has ceased to compel them, they become such gluttons as to render it difficult to give an idea how far their gluttony goes. A Yacoute is capable of devouring an extraordinary quantity of meat, but cares little about its quality or its freshness. The entrails of the animals and the ox's hide are aliments which do not cause him any disgust. To eat a fresh ox-hide, they are satisfied with putting it for a little while under hot ashes in order to make the hair fall off. Fat in a liquid state is one of their most exquisite dainties: They feed upon it without measure. Among them the faculty of being able to eat much is considered as a kind of merit fit to draw upon them respect. It is not uncommon to hear them say, when they praise some one of their people, 'Outio`asatchi khisi!' namely, 'That man there eats well!'."

12: Galitzin -- 148 N-2 (no date) 1853 Yakut
116, 261, 273, 583, 585

"Marriage is performed without any kind of ceremony. When a Yacoute wishes to obtain the hand of a girl, he must agree with the father respecting the price to be paid for her: this purchase money is called the kolim. The wedding, and the banquet which accompanies it, take place in the house of the father-in-law of the bridegroom, but at the expense of the latter. The rejoicings are prolonged twice twenty-four hours. During the kourourne (banquet) they drink a quantity of koumise, a kind of fermented beverage made with mares' milk; more rarely brandy distilled from corn, which is scarce and consequently expensive. They eat horse-flesh, beef, and moles, as dishes of the first course. As a second course, they serve on the table a dish filled with drippings. This is considered the most refined dainty. The khamiak, which is a large spoon, goes all round, and each guest drinks plentifully of the nectar. There are some gluttons among them, who, after having crammed their stomach with meat, are still capable of swallowing a hundred spoonfuls of melted fat. The bridegroom cannot take away his bride until the kolim has been wholly paid for; otherwise she continues to live with her father. Sometimes the debt is only discharged by instalments, paid at long intervals, and at each of these instalments the husband comes to spend a few days with his wife.

13: Sarytschew--47-48 N-3 (1785-90) 1806 Yakut
116, 261, 577

"This failure in the stock of their provisions [RCH: on the journey of the author up the Judoma River] originated with the intemperance of the Jakuts, who seized every opportunity that offered for devouring their allowance as long as it lasted. We no sooner stopped to rest, or spend the night, than they had [48] their kettle on the fire, and did not leave it until we pursued our journey. They spent the intervals of rest in eating; and practised petty thefts on each other, when their own stock was exhausted. Thus they passed the whole night without sleep, and were drowsy throughout the next day.

It might naturally be expected, for such extraordinary voracity to be attended with ill consequences; and yet this was by no means the case. What they made a practice of devouring at one meal, would have killed almost any other person; but on them it had no visible effect. Their stomachs seemed to be of the ostrich kind, well fitted for the task of perpetual digestion."

13: Sarytschew--48 N-3 (1785-90) 1806 Yakut
116, 261

"One of our men had an allowance of four poods of butter and fat, (above 100 English pounds) and two poods of rye-flour, an ample provision for the heartiest labourer; and yet a fornight had not elapsed, before he began to complain of having nothing to eat. I could not credit what he said, until the other Jakuts informed me, to my infinite astonishment, that this man occasionally consumed at home, in the space of 24 hours, the hind-quarter of a large ox, and half a pood of fat, with a proportionate quantity of melted butter for his drink. But the appearance of the man did not bear them out in their assertions; for he was small of stature,and very meagre. Having therefore a mind to make the trial of his gormandizing powers, I had a thick porridge of rice boiled with three pounds of butter, weighing together 28 pounds. Although the glutton had already breakfasted, yet he sat down with great eagerness, and, to my perfect amazement, consumed the whole without stirring from the spot. The extension of his stomach betrayed indeed a more than ordinary fullness, but otherwise, he discovered not the slightest symptom of having been injured of molested by it; and would in fact have been prepared for the renewal of his gluttony the next day. I advised our cormorant, however, to practise a little forbearance in future, and portion out the allowance given him for the time appointed. He now abstained from making himself any more porridge, and mixing his flour alone with cold water, ate it in that raw state, that he might be the sooner satisfied."

37: Dobell--332 G-2 (1812-13) 1830 Yakut
116, 261

"Although the Yakuts eat a great deal when they have a plentiful stock, and indeed often consume it in an improvident manner; yet, when food is scarce, they can live on as little as possible, being almost equal to the Tongusees in the capacity for supporting fatigue and hunger."

38: Dobell--41 G-2 (1812-13) 1830 Yakut
116, 261, 757

"It is almost incredible how great a quantity of melted butter a Yakut will consume at a sitting. A gentleman, who has lived many years amongst them, assured me that he has seen at a wedding-feast the great butter-drinkers consume from twenty to thirty pounds per man! The master of the house deems himself honoured, and is much delighted, to see half a dozen great butter-drinkers come to his feast, and these contend with each other in gluttony. At other times the Yakuts drink butter as a medicine, and I have known some of the Russians drink it, and declare it excellent for carrying down the bile; though I should have imagined it would have quite the contrary effect."

233 reindeer are missing in their own herds. We tried to find out how
422 this was done, but even the Dolgan themselves could not explain it,
but only said that it was so simple because the eye "gets used to"
233 one's own reindeer. [Fig. 17] If a strange reindeer attaches himself
425 to a herd the owner of the herd passes the word along and supports
the reindeer until its owner is found.

233 It must be concluded that the custom of regarding reindeer as
261 private property did not arise so long ago--perhaps even after the
422 Russians came--which can be seen from the following: 1) in summer
the reindeer owned by a rich man are treated as a food supply for
the whole nomadic group in case of insufficiency of wild animals
and birds; in such cases the reindeer are killed without any com-
pensation for the owner; 2) the fact that it is only within the last
few decades that the reindeer has become an object of merchandise.
These questions are considered in greater detail in our work on the
Dolgan clan, and for this reason we shall not dwell on them here.

233 Up to the present time there has existed the custom of rich men
427 lending reindeer "gratis" to poor men, which cannot help leading
to cases of open or hidden exploitation. Usually in the autumn the
nearby poor men descend on a rich person and take reindeer from
him for their needs for a month, for two months, or until spring,
depending on the understanding; and if the borrowed reindeer is
killed by a wolf or dies of a disease, the poor man does not have
to make good the loss, but merely brings the hide from the rein-
deer's leg to the owner. An especially favorable environment for
exploitation is formed when reindeer are lent to a poor man to im-
port government loads: in this case the rich man gives the poor man
several extra reindeer in order that the poor man may import the
alloted load on them, and for this labor the latter is not repaid in
any way, but the money for transporting the goods goes to the owner
of the reindeer. The advantage of such an arrangement becomes
clear when one realizes that under this system the rich man does
not have to hire draymen at his own expense.

233 Besides the "gratis" dispensation of reindeer, there also exists ex-
432 change of reindeer, and--a later phenomenon--selling of reindeer.

437 In exchanging reindeer, A asks B for one of the latter's fine rein-
deer which A likes, offering in return a reindeer which is not equal
in value to B's reindeer, or even a reindeer which is no good at all;
as he does this, A says that later on B will obtain a good reindeer
from him on the same terms. The selling of reindeer is not a fre-
quent occurrence even nowadays among the Dolgan; they buy (that
is, in 1929-1931) a buck for twenty-five or thirty rubles cash, or for